The Newsletter of the Seattle Bisexual Women's Network, a member-project of Gay Community Social Services

NORTH Bi NORTHWEST

APRIL/MAY 1992 VOLUME 5, NUMBER 2

BISEXUALS CELEBRATE VISIBILITY NATIONWIDE

by ben e factory

Valentine's Day '92 became Bisexual Visibility Day, the first nationwide day of action of BiNet USA, the Bisexual Network of the USA. Activities were organized in Miami, Boston, Dallas, Minneapolis, San Francisco, New York, Los Angeles, Philadelphia, Chicago, and in Seattle and Washington DC where bi groups did some fairly high visibility actions. Most of these cities held publicized social events in places where the bi-phobic and/or bi-oblivious would get an eye load. The goals of this visibility action were to 1) do outreach to the many bisexual people who are not aware of or connected with local bi groups/communities, 2) get everyone to recognize and value diversity, and 3) stop all bigotry - based on ethnic heritage, class, gender, sexual orientation/identity, etc.

The Seattle Bisexual Women's Network and the Seattle Bisexual Men's Union held a news conference in the office of the *Seattle Community Catalyst* newspaper where they made a presentation and answered questions asked by the press crews from both major dailies, the *Seattle Times* and the *Seattle Post-Intelligencer*, and for the *Seattle Gay News*, the University of Washington *Daily*, and the *Catalyst* of course. Following the news conference, a rally was held in the pouring rain, with a little over a dozen braving utter sogginess to leaflet the passers-by. Most of us stayed out for about 45 minutes and then went in, while a few die-hards remained out leafleting throughout rush hour as originally planned. A well-publicized community dinner and dance were then held at which 70 people ate the burrito buffet catered by Morningtown Restaurant, and then about 200 grooved to the spinnings of DJ Sasha on the Boardwalk (AKA Queer Nation's Sandy Monk) and then to the noises of Infamous Menagerie, a queer women's industrial band. It was hot. All these events took place at the University Heights Center at 50th and University Way NE. Thanks to all who helped make the event a huge success. News releases went out before and after the event to everybody from ethnic community papers like *La Voz*, *The Medium*, and *The International Examiner*, to the UPI and AP wire services.

In Washington DC there was an AMBUSH in Dupont Circle at 6pm. The two dozen AMBUSHers, the Alliance of Multicultural Bisexuals United to Stop Heterosexism, leafleted and stickered their myth-busting information, and chanted things, such as "We're here, we're queer, and so are most of you," to Dupont's many queer denizens. There were bi and non-bi Queer Nation members involved, as well as other lesbian and gay supporters - as was also the case in Seattle. The AMBUSH also held a kiss-in, and went to various places to confront biphobia and bi invisibility; they went and delivered special Valentine's Day message balloons to the offices of the National Gay and Lesbian Task Force, the *Blade* Newspaper, the National Organization for Women, the Whitman-Walker Clinic, and to Lambda Rising and Lammas bookstores.

Let's all work to make bi visibility way more out there on Valentine's Day '93. Of course, we've also got bi visibility in local pride marches, the March on Washington, and Stonewall 25 to aim for. Let's be out there, and look sharp!▼

Bis rally at the corner of 50th and University Way on Valentine's Day 1992

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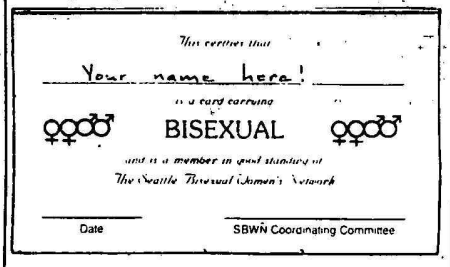
SBWN Statement of Purpose

We are a group of feminists working to create a bisexual support network and to promote equality for bisexual people in both the heterosexual and lesbian/gay communities. We regard ourselves as part of the larger sexual minority community, and consider the fight for lesbian/gay rights to be our own. We are dedicated to the right of all people to define their own sexuality, free from any social, political or economic coercion. We seek to provide a safe place for women to explore all aspects of their sexuality. All women are welcome to attend SBWN activities. While we work with men on issues of common interest, our group is exclusively female to keep the concerns of women in the forefront of our work.

The discrimination we face as women and as sexual minorities is only one facet of oppression: all bigotry is our enemy. We stand behind the racial and ethnic liberation movements and the struggle for economic equality. However, in any work we do, feminism and the interests of women will be our central concern.

Seattle Bisexual Women's Network, a member project of Gay Community Social Services, P.O. Box 30645; Greenwood Station Seattle, WA 98103-0645, (206) 783-7987. Write to this address.

Join the Seattle Bisexual Women's Network and become a card-carrying bisexual!



☐ $12 quarterly membership.

☐ $25 Bi-Lover quarterly membership

☐ $100 Bi-Goddess membership

☐ I don't easily fit into a category $____

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We encourage contributions from our readers. Deadline for the next issue: **May 1.**

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Meeting Notes

ALTERNATIVE SEXUAL LIFESTYLES

S/M — bondage — spanking — dominance/submission — body modification (tattooing/piercing) — watersports and scat (playing with piss and shit) — fisting — swinging — group sex — nonmonogamy — polyfidelity — celibacy — fetishism — masturbation — anal sex — genderfuck — cross-dressing — exhibitionism — voyeurism — packing — vanilla — sex toys — personal ads — phone sex — computer sex — fantasy — leather — role playing — food sex — infantilism (dressing and acting like a baby) — menstrual sex — traditional male-female couple — traditional male-male couple — traditional female-female couple-

In no particular order, participants in SBWN's February 2nd topic meeting presented a list of all the sexual alternatives we could think of. Some of them were kinky and some of them were vanilla. By listing sex styles in this way, we could see that there was no solid line separating the "alternative" from the "ordinary." In understanding these things and being proud of our diversity, we begin to reclaim the word "kinky" away from those who have used it in a derogatory sense — as many bisexuals, lesbians, gays, and others are doing with the word "queer."

The discussion was led by Bettykay and L. Their purpose in doing the presentation was to open up the idea of diversity in sexual practice, to argue that consensual, safe fun is a civil right for consenting adults, and hopefully to give people exciting new ideas to take home with them! Bettykay embraced an alternative sexual lifestyle, largely in the leather community, many years ago after a very exciting week of exploring pretty much everything at the same time (including her first same-sex experience). L. came to her interest in living a sexual life open to nonmonogamy and swinging through a long process of exploration.

L. talked about a swing club in the Seattle area called New Horizons, which is open to all orientations. People's privacy is protected, care is taken that women are not outnumbered by men, safe sex is encour-

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FROM THE EDITORS

Due to a serious lack of funds our newsletter is about half as long as usual. We've tried to pack in as much as possible, however, causing some pages to look about as grey as a Seattle spring day. You can come to our rescue by subscribing! (see page 2). We're also going to start accepting advertisements. We reach a broad spectrum of women (and men) already established or just entering or exploring the queer community—a wide open market for advertisers. At present we're in need of an advertising manager (the job is easy and all laid out for you, we just need someone to do phone calls and legwork). Call the bi-phone (783-7987) if you're interested.

As always, we're waiting for your feedback and submissions. Happy Spring

-Erica

Letters

Dear

I saw your address in the Lesbian Resource Center's newspaper and decided to get in touch with you to see how best you can be of help to our secret club Afro L&G.

Over here in Ghana, it's illegal to be a gay or Lesbian and even a rumor that an individual is Lesbian or Gay can lead to harassment or assault, since homosexuality is considered an illness as well as a crime. There are people in prisons now because of their sexual orientation. It is therefore the priority of this club to bring all gays and Lesbians together and fight this in a concerted effort.

There are plans to get in touch with HIV patients and their families, educate them and give them the necessary support. AIDS patients are neglected by their families so in order to make them not feel lonely, we want to give them the education and support they need.

We would therefore like to appeal to you for assistance both financially and materially. If you can't be of help however, get us in touch with an organization that can be.

Till we hear from you very soon.
It's

P. Anderson
PO Box 7701
Accra-North
Ghana, West Africa

Dear Folks,

Alright, I give up. I've torn the house apart and still I can't find any issue of North Bi Northwest more recent than August/September 1991, though I KNOW I've seen (and read, and enjoyed) the new, improved, graphically excellent version.

Enclosed please find a check for my renewed subscription. And take pity on me and send me, if you can rustle them up, any issues which have appeared after the aforementioned dates.

This is a real class act you have going, here. I especially enjoy the humor ("Dikes to Watch Out for" is a favorite) and the diversity of viewpoints within the stories/articles/poems. I've gotten a charge out of seeing the newsletter expand and mature and grow more sophisticated with each issue, until it looks more and more like a (dare I say it?) Magazine. Take note: when I say "sophisticated," I do not mean "slick." There is a wonderful, robust blend of the elegant and the vulgar in this publication that I find peculiarly refreshing. I hope the rarefied never overwhelms the raunchy, or vice versa.

Thanks bunches,
Peg
Seattle, WA

Editor's note: Thrilled as we are with the compliments, we've never carried "Dykes to Watch Out For." We wouldn't mind, though.

News

On March 1, 1992, Seattle became the first major city in the USA to have its pride march become bi inclusive in name; transgenderal people were also included in the new name which is the LESBIAN, G A Y , B I S E X U A L , A N D TRANSGENDERAL PRIDE PARADE/ MARCH AND FREEDOM RALLY. The Freedom Day Committee (FDC), the group that organizes the march every year, voted 45 to 1 in favor of the name change, and bi and trans folks definitely did not pack the crowd. Half a dozen of us bi and trans folk politicked for the proposal which was penned by yours truly, ben e factory, and most of lesbian and gay FDC members spoke and voted in support of it.

We were in the Stonewall Uprising 23 years ago, in drag and leather and love beads, and we're more visible than ever now, so let's keep pushing for equal rights and liberation. Nows that we've won bi inclusion, let's get involved in making this year's pride events ever so much more grand by our including ourselves in on the work to make it clear that we too are faaaaaabulous!

At the regional March on Washington (MOW) planning meeting on Saturday, February 8th, in Portland, the bisexual and transgenderal caucusses put forward a joint proposal for the inclusion of transgenderal people in the national march. At the national meeting in LA on January 17-19, bisexuals were able to win inclusion, while trans people were left out on the name change. The regional name change sends a message to the national march organizers that inclusiveness isn't a halfway kind of thing.

BiNet Chicago is the new network made up of BiPAC Chicago, Queer Nation's LABIA, Univeristy of Chicage and Northwestern campus groups, the social BiFriendly Chicago, and the local support groups Women Bi Women and Men Bi Men. Bi Net Chicago is affiliated with Bi Net USA and can be contacted c/o the Rodde Center, 4753 N Broadway #1200, Chicago, IL 60640, or via Melissa Merry (312) 275-0186

The Gay, Lesbian and Bisexual community Outreach Program, sponsored by the Northwest AIDS Foundation, targets the prevention of sexual transmission of HIV to Gay/Bisexual men and Lesbian/ Bisexual women through outreach aimed at community venues and events. Volunteers work in teams of 2-5 people at Volunteer Park, clubs, bars, bookstores, beaches, and on Broadway, on foot or on bicycles, to provide safer sex information, support for having or trying to have safer sex, provision of latex materials, and additional community resources and support. The intent is to provide information in a non-judgmental way, thereby encouraging community members to make an informed decision regarding their sexual safety. The effort to educate Lesbian and Bisexual women is especially important since most women are not risk identified. Volunteers are scheduled for 2-3 shifts each month of about 2 hours each.. For information and to volunteer call Laura at NWAF at 329-6923 Ext. 279, TDD (206) 323-2685

The Seattle Office for Women's Rights invited us to participate in celebration of International Women's Day on March 8 at Seattle Center. We were offered five hours of multicultural entertainment: song, dance, art exhibit, kung fu demo, comedy, and speakers, beginning with lively drumming by Afree-Rhythm, and ending with a stage show celebrating international women: 'Hear us Roar: A Woman's Connection' by Elaine Partnow. Nearly thirty feminist and women's organizations had display tables offering a variety of buttons, literature and other information.

At our table, decorated with balloons and pink/blue/lavender triangle streamers, Anna, Ellen and I offered back issues of North Bi Northwest, information about bi books and other cities' resources, and business cards.

People streamed by all day, including quite a few SBWN members, new and old. The first to stop was a woman who appeared to be in her 70's. She studied the cover of the book *Bi Any Other Name* for quite a while, then said to me, 'Isn't everybody?' Several others commented with amusement about the book's name. Our youngest customers were a pair of eight-year-old girls who looked the table over, then took a few of our cards. We served as message service for someone we didn't know: 'If Kate stops by, tell her A.K. has gone to the stage.' One woman paused and without looking at us said brusquely, 'Believe it or not, some of my friends are bisexuals. Here's some money,' then dropped some change into the donation jar.

We gave away dozens of newsletters and business cards, collected $8.55 in our collection jar, and had fun!

—Peggy Walsh

The tales are endless of the countless careers that lie dead and strewn upon a social battlefield. Shot down by discrimination and killed by injustice, two thousand honorable serving homosexuals and bisexuals are discarded as "incompatible" by the United States military each year. They found their lives destroyed by the same system that they had offered their very lives for only because of their difference in desire for companionship. Veterans organization such as the National Gay, Lesbian, and Bisexual Veterans of America (GLBVA) are now available to offer assistance, information, and support to those who have been brutalized by Uncle Sam. for more information regarding GLBVA contact Pacific Northwest Veteran's Association at (206) 524-0667.—*by J.R. Stone*

Pre-Register for BiNet USA's Annual Conference, July 24-26, Minneapolis MN. 25-60 sliding scale, scholarships available according to how much is contributed over $25 by others. Send checks to BiNET USA, c/o Gary Lingin, Bisexual Connection, PO Box 13158, Minneapolis, MN 55414. DO IT AS SOON AS POSSIBLE. DO NOT WAIT UNTIL THE LAST MINUTE. We will try to arrange carpools from Seattle. Call the Men's line for more info (720-4506).

more news on page 11

Opinion

COMING, NOT OUT OF THE CLOSET, BUT INTO A CULTURE (or, Why Lesbians Aren't All Lesbians Anymore)

by Elizabeth Reba Weise

My girlfriend and I were on our way to have dinner with a group of people cool enough that the question of their sexual identity doesn't even come up, when she suddenly said, "You know, I never came out."

Now this woman has been a lesbian since her 16th year, and I was a little nonplussed. "You never came out? But you're about as out as you can get." Which is true, she is. But it's also true that she never came out. She came in.

And when I think about it, it's true of myself and many women I know. We didn't come out, we came in. Into a community that already existed, into a space that had already been made. No great dislocations, no great upheavals. Like a long car trip across country, we got out and were where we wanted to be. Coming into our queerness didn't mean redefining who we were. There was no great Before and After. Just an accepted fact. Women. Yes.

Later, another friend, sitting across a table turning a drywall screw around and around in her fingers, pondered the question. "Did I ever come out? What do you mean, 'come out'?"

I stop and try to clarify. When I was at the University of Washington in the early 80s and hung out at the Women's Commission, I read and reread **The Coming Out Stories**. I took the book with me every time I went down for something at the cafeteria, every time I had to go stand in line. I read each of those stories fifteen times at least. So glad to know those women had found their way. Waiting for the lightning to strike, to find myself suddenly come to a new me.

But gradually, I realized that the lightning wasn't going to strike, I realized I wasn't going to come out. I already was out. There was no major, dislocating process to be gone through. I didn't have to rethink who I was, rewrite my life story, engage in exercises of false consciousness around my presumed prior heterosexuality. I'd slipped into being queer the same way I'd slipped into sexuality as a whole, with some caution and some joy, quite matter-of-factly.

My second friend with the drywall screw thought some more, and answered, "Yes, I came out. Realizing I was a lesbian changed how I thought of myself, it changed who I was. I went from not thinking of myself as a sexual being to being a lesbian. I came out."

Now think of the three of us. The woman who never came out is 31. I am 29. My friend who came out is 24. This is not about generations, or age. It's about the culture that was available to you when you first realized you liked women.

Feminism is a theory -- lesbianism is a practice, and we have practiced long enough

What has changed in the quarter century since questions of feminism and sexual identity were once again raised by the women's movement and gay liberation? What kind of world has been created? For the women and the women's communities I'm thinking of, largely middle class, urban, educated, often white, have definitions of who is a lesbian, and what it means to be lesbian, changed?

I am reminded of a story I once read about David ben Gurion, the first prime minister of Israel. When Israel was founded and it was decided to make Hebrew the national language, no one had spoken Hebrew as their native language for almost 2000 years. It was a language of the mind, for scholars and rabbis, not a language of everyday life. But ben Gurion and his wife decided that their fist child would brow up speaking Hebrew. As I recall the story, when their son spoke his first words, and thereby became the first person in 2000 years to have Hebrew as their mother tongue, ben Gurion said he wept, because he saw the new Israel being born before him.

An even closer parallel comes from the book **The Judas Rose** by Suzette Elgin. In this very feminist (but sadly homophobic) science fiction novel. women develop their own language, a woman's language which describes the world as women see and experience it. And when the women begin to teach it to their little girls, and the little girls grow up speaking as their first language these words which honor and mirror their experience of the world, their lives are transformed.

In some ways, when I compare the world Adrienne Rich describes in **Compulsory Heterosexuality and Lesbian Existence** in the early 70s and the world I see in the faces of women at Queer Nation meetings, I think the difference is that the women of Queer Nation, this third wave of lesbians, are speaking a language which has never been spoken, and it has changed their world, and is changing ours.

I think of Adrienne Rich, growing up in the 40s and 50s, marrying, coming out as a lesbian in her 30s, having to overcome so many years of negative messages about herself as a woman, as a lesbian, as a woman who loves women.

And then I think of the women chairing Queer Nation meetings, who are 22 and 25; women who have been out since high school, women who never came out, but have always been queer, organically queer. Women who have always taken other women seriously, who grew up with feminism even though they might not think of themselves as feminist, but have a feminist language of words and names for what is wrong with the world. Women for whom the work of carving out a place where they could exist and take themselves and other women seriously was already done, who didn't have to create if before they could live it.

In **The Judas Rose**, the older women always want to wait "just a little while longer" before they actually begin to use the language they've created. And while many lesbians seem to spend much of their energy fortifying the walls around the lesbian community they've created, there suddenly has sprung into existence the next generation of lesbians, for whom those walls are mean-

(Continued on page 6)

(Continued from page 5)

ingless; women who are inhabiting this lesbian nation that has been so painstakingly created by women for the last twenty-five years, the borders of which so many Women have been guarding for so long.

Just as we speak of the second wave of feminism, distinguishing between three generations of women who fought for, and finally, after 80 years, won suffrage for women, and the women's movement of the 60s, we can distinguish between three waves of lesbians.

The first were the lesbians who came out pre-Stonewall. They came out in an overwhelmingly heterosexist world, with only tenuous places of freedom. They came out alone, one by one, each reaching some kind of lesbian community like a person feeling her way in the dark. There were precious few voices to say that loving women was even possible, and much energy went into just standing up to the constant annihilation on that possibility. These women survived in spite of mainstream, homophobic culture, which at almost every turn silenced them and rendered them invisible.

I imagine that for many of the out lesbians of that time, woman-loving was such a powerful force within them that they couldn't ignore it, couldn't make any other choices except for how they would live their lives as lesbians in a homophobic world. Hiding was not an option.

After Stonewall, some things changed. A strong and vibrant lesbian culture began to emerge, aided in no small part by radical feminism. In some places women were able to create places of relative openness and begin to unlearn some of the bone-deep lessons they had absorbed about their worthlessness and men's superiority. Out of the culture these women created there came to be a space for women who did not have an overwhelming lesbian imperative to choose women-loving, women who also had feelings for men but who, through the grace of feminism, could begin to accept their own woman-loving and act on it.

Given the tenor of the times, they could not do that as lesbians - they had to turn their backs on men in order to concentrate on women. The space for being with women was still tenuous at best. Political lesbians first had to make the choice to renounce our culture's hatred of women, and men to boot, before they could embrace women-loving.

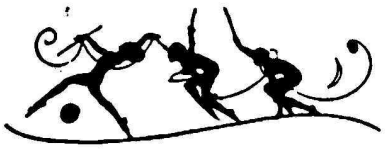
But a new generation of women have come up since Stonewall, and the era of political lesbians. What is it to come into your sexuality knowing in your bones that women are important and worthwhile, knowing in your gut that the messages about women that come from the culture around you are laughably wrong? To not even need to come out, because you have always been out; have always taken yourself and other women seriously? To never, as I read so often in the novels of the 50s and 60s, think men are more interesting than women? To never have gone through the process of unlearning your own internalized homophobia because there had never been any deep-seated messages of misogyny to pry out of your heart? To come into your desire for women as easily and naturally as anyone comes into their sexuality, with wonder and dread and satisfaction?

These new lesbians feel freer to question some of what went into creating this world they inhabit. These are women who say, "When I sleep with a woman I feel like a lesbian, and when I sleep with a man I feel like a lesbian sleeping with a man." Women for whom lesbian identity has much less to do with who they fuck and more and more to do with their culture, the way they are in the world, the take they have on it. Feminism is a theory — lesbianism is a practice, and we have practiced long enough.

We take that knowledge with us everywhere in the world. Into mixed-gender meetings, where we demand that our agendas be dealt with, into our relationships with our families and with our partners. Into the streets, where it doesn't even occur to us to hide who and what we are - that the woman with us is someone we know intimately, that yes, we are lovers, yes, I have had my lips and tongue there, yes, this is real.

And when our desire or interest extends to someone who is male, that doesn't threaten our queer identity, our place in the culture we have chosen to inhabit, We do not reach out to men as the only ones capable of making us whole, the only ones who can legitimize us, but as comrades of whom we make the same demands we make on anyone we consider a friend or a lover, to whom apply the same standards we have for all the other people in our lives. We deal with the sexism we find within them and within ourselves, and we are strong enough to choose to take on these challenges - and part of what gives us the strength to do it is our queerness, the culture of the lesbian nation we inhabit in our bodies and our hearts.▼

The Fifth Northwest International Lesbian Gay Film Festival is May 1,2,3 1992 at the Evergreen State College in Olympia, WA. For information call or write the college library,1302, Olympia, WA 98505, (206) 866-6000 ext 6542



Fifteen people from SBWN and SBMU rendezvoused on Golden Gardens beach to celebrate the vernal equinox with a burden-burning ceremony, to purge painful memories and get on with the new season. People brought boxes and bags of wood: parts of one's house, some fragrant cedar blocks, cherry limbs. The fire was bracketed with incense sticks. The ceremony began with sage smudge and large colorful sparklers. With the accompaniment of chant, drum and rattle, we burned up several ex-lovers (letters and photos), family, a dollar bill (by someone who had been living in near poverty, but now feels he has money to burn), a close friend's illness, bad jobs and more.

We sat around the fire for several hours, occasionally sprinkling it with sage, talking of many things and singing a wide variety of songs. Two people exhausted the possibilities of tic-tac-toe and started drawing a chessboard in the sand. The remaining wood was finally piled high on the flames, before it was all doused with sea water. Happy Spring! -*Alice Chalmers*

Art

You and Me

by Johanna de M.

You knew what I wanted because I told you, but I had no idea *how* I was going to get it. You come to my door wearing men's trousers, jacket, and shirt — that chic baggy style all the gay boys seem to be wearing these days. But I can tell you're a woman, the woman I want, because of the way your large unbound breasts press out at the front of your shirt, the sensuous curve of your lips, the feminine curl of your black hair peeking out from under your hat. Your eyes, however, are steely. There is a dominance in them I had not seen in you before. My breath catches high in my throat and I stand speechless at the threshold.

You walk right up to me and push me aside as you enter my apartment. You stand behind me and command me to shut the door. You are close. I can feel your breath on the back of my neck. I shut the door and you grab my wrist, spin me around to face you. "You're mine, bitch."

I lower my eyes. "Yes." I can see the shimmer of my reflection in your shoes. You press closer towards me, strong arms holding the back of my shoulders now, and I lean into you, slyly pushing towards you with my thigh to check if you are packing. There it is — I can feel it — that thick solid woman's cock you have strapped on to your hips. My head is down and my hair falls across my face so you cannot see me smile.

Still, you've caught me. You push me away, and I slide to my knees. "Cunt!" you say. You call me names no man could say to me and live. The pulse pounds between my legs. "You act like you only want one thing. If you're going to be a greedy slut like that, I won't give it to you." Your words and your body are telling me different things, though. You can't help yourself. I'm kneeling at your feet and you like that. You reach your hand into the hair on the back of my neck and twist slightly, pushing me further toward the floor. With your other hand you lift up my skirt, finding my ass bare with only a garter belt to frame my treasures. You're breathing heavily with pleasure as you reach into me and find me wet and waiting. Your hand wraps around my clit and begins to stroke and lift, turning gently around it, until I am writhing on the edge of coming and literally fighting you to make it last longer. Then I feel you slide into my cunt. I almost didn't think you would. The tip of your cock rides on my g-spot and I feel a whole new screaming rushing through my body, joining with the first. You're moving fast, now, slamming me into the floor. I am so open to you. I don't even know who I am anymore, the pleasure is engulfing me so. I imagine that I am a faggot, playing dress-up in my party frock, and that you are a big man plowing my ass. I feel you in parts of my body I didn't know existed. You whisper, almost inaudibly, in my ear under my sweat-soaked hair. You say in that voice, "do it now, bitch," and I come for you, only for you, you who desire my pleasure so bad, so hard. I don't want to remember who you were supposed to be, who I was supposed to be. We are just two human animals who love this sex, you and me.

today i am a guerilla womyn stealing
the word lesbian for
myself because it's a beautiful word and
i love it even tho
it doesn't
belong to me because i married a man
and i won't throw him out with the bottles
and cans to be recycled no way jose

haha i am a lesbian try to stop me
i have the word now it's so pretty
bisexual sounds like i am gargling
or using dental floss
or doing trigonometry

it is my medal for being wounded in the war
when she came out of the dark
goddess of the cocktail party
yes this is dasha have you ever seen a more beautiful...
oh sorry i got blood on your rug
from my heart yes she's beautiful isn't she
oh it hurts too much
take me out of here
she's beautiful isn't she

so haha try to stop me
ima lesbianima lesbianima lesbian
without a license
offisur im sure i have the papers
here somewhere

—patricia

auto(nomous)erotica

lying in thick green flannel terrain, longing for release in dreams, the spindlings and mutilations of daily tensions unfold. lower back and neck press into the bale of futon. knees draw up the mountain of bedding, & hands root into the warm valley of thighs. elbows angles flatten into a stretcher pulling out gravity's residue. light springs for spinal fount whispering into the rapid eye movements of unattached desire. brushing through anemone of fingers in oceanic pulse, the distance from another third eye to base chakra sojourned in meditation - on the time in flesh, the spirit as always incarnate. mouth lapping and tracing folds of lips, tongue plumbing the ascent to silent song, below in a daisy chain of self, that being held enters the image of the sweet darkness cradled in rounded muscles upon which the future will sit, while yesteryear's seat is graced with a soft millennial thrust. now all pores open with droplets swelling into streams, diving slowly into the depths within the skin, a tide rises & white waters roll onto the shore of breath, lungs full of the world's flush, the breast a sediment on a heart of pleasure.

-- ben e factory

Reviews

ORANGES ARE NOT THE ONLY FRUIT

by Annemarie Succop

When I first heard that Jeanette Winterson's novel, Oranges Are Not the Only Fruit, was a semi-autobiographical coming-out story about a girl in a fundamentalist Christian family, I imagined it to be a dry, boring book about oppression. Instead, it turned out to be a wonderfully written book about joy, identity, isolation, and exile, with complex mythical and mystical undercurrents. Not what I expected at all.

Jeanette's childhood in a fundamentalist community is described from the perspective of a child, and is funny and playful. Yes, the reader gets a sense of the impending stifling limitations of the community, but, more importantly, Winterson communicates the character's deep sense of belonging and identity in this community that is in many ways purposefully removed from the outside world.

The main plot of Jeanette's story is interwoven with a series of mythical stories and Old Testament references paralleling the real life events. These sub-plots, combined with Winterson's dreamy, abstractly worded style, might initially turn some readers off. The combination is ultimately more compelling than distracting, though, and is well worth staying with.

Jeanette's childhood sense of community is shattered by her adolescent relationships with other young women. The main character's otherwise supportive mother backs the flock's male leader in condemning both Jeanette's lesbianism and the mostly female leadership of the church. Jeanette's feelings about the loss of her identity community are described as betrayal, in her words ".. not a word people use very often, which confuses me, because there are different kinds of infidelity, but betrayal is betrayal wherever you find it. By betrayal, I mean promising to be on your side, then being on someone else's."

For me, this section on betrayal communicates the heart of this book. The issue of exile from a strong and supportive identity community shades into the issue of an internalized exile, which Jeanette takes into her exploration of the outside world; again, in her words, "If the demons lie within, they travel with you."

Winterson weaves a story about subculture and home around a mythical structure to a result that is complex and deeply moving. She has interesting and important things to say about identity and community, which resonate in my own life and potentially the lives of other readers. She carries these themes in a sympathetic coming out story that is, after all, essentially about oppression.▼

ANTHOLOGIES FROM THE EDGE

by Kathleen Bennet

Twisted Sisters: A Collection of Bad Girl Art, edited by Diane Noomin, Penguin Books, 1991 ($14.95 softcover)

Leatherfolk: Radical Sex, People, Politics and Practice, edited by Mark Thompson, Alyson Publications, 1991 ($19.95 hardcover)

Re/Search #13: Angry Women, Re/Search Publications, 1991 ($18.99 softcover)

These three books all give an unconventional and challenging perspective on women, sexuality, and the intersection between life and art. The "bad girl" comix artists showcased in Twisted Sisters present a vision that is conscious of the power of art to show an uncompromising panorama of life. The S/M practitioners of Leatherfolk are a tribe which has bonded together in discarding societal assumptions about sex and the spirit, and shape their lives and identities with the self-discipline and creativity of artists. The words of the uncategorizable furies in Angry Women are impervious to any attempt to sift life and art apart from each other. Taken together, these books show the current direction and possible future of radical culture; however, they offer so much potential that the actual books are bound to fall short in some way.

Twisted Sisters is a selection of the work of fourteen female artists from the underground comix movement. Whether or not you are familiar with undergrounds like Wimmen's Comix, Tits 'n' Clits, Weirdo or Real Girl, this book is a treasure trove. The women artists who have gained respect and prominence in the male-dominated underground scene are powerful storytellers, skillful artists, wry social commentators, and don't mess around when talking about relationships, alienation, coming of age, shoes, sex, drugs, and bodily fluids of all kinds.

Underground comix began in the heavily male sex-and-drug culture of the 60s. The women who broke into the field were often self-defined feminists; to them, doing comix was both an artistic calling and a political mission. This book does not pay enough tribute to the women who made it possible for so many other women to make their way in the field. A notable absence is Roberta Gregory, who published Dynamite Damsels oh-so many years ago and is still frightening the horses with works like Naughty Bits.

I suspect that most of the authors are heterosexual, but the only one who deals explicitly with lesbian subject matter is Diane Noomin, who is married to Bill Griffith (Zippy). I could name at least seven queer or queer-friendly women comix artists without even a glance towards my bookshelf — why aren't they in here? There is still a lot of feminism in this book, in the analyses of sexual politics and world politics, as well as in the determination of the artists to be who they want, say what they damn well please, damn the torpedoes, the moral majority, and squeamish male publishers. Despite the clear sense of "missing pieces," I would recommend this anthology for the deadpan surrealism of M.K. Brown, the slap-em-up-on-a-telephone-pole art broadsides of Carel Moiseiwitsch, the crazy cinema verite of the late Dori Seda, the painful truth of Phoebe Gloeckner's story about "the little men in the woods," the bagel belt sex-positive gos-

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Opinion

WHY KINKY SEX?

by Kathleen Bennett

Why do we talk about alternative sexualities? Why should we talk about them? There are a number of reasons why opening up the discussion on these issues can benefit everyone, whether we are interested in doing kinky sex or not.

Acceptance of curiosity and fantasy. In discussing kinky sex, we can find out that real people we hang out with actually do things that we have fantasized about, or fantasize about things that we have done, or fantasize about things we fantasize about — and that this is okay. Being turned on by a fantasy of doing something does not automatically mean desiring to do that thing in real life. Our dreams are a place where we can be safely open to vast sexual diversity.

Fighting irrational prejudice and increasing acceptance of diversity. Once, in a conversation with a bisexual woman, I made a casual joke containing reference to "tops" and "bottoms". In front of another woman who is an out and proud S/Mer, the first woman reacted violently with "I don't support that shit." I was offended and outraged that someone who has probably been the victim of closed-minded bigotry about same-sex object choice would turn right around and vent a similar attitude on other bisexual women. When instead we can dialogue in safe space about both our enthusiasms and reservations about kinky sex, we can begin to understand and accommodate the full range of sexual diversity that exists in our community.

Liberation for all sexual nonconformists. S/Mers were some of the first people who fought for acceptance of bisexuality within the lesbian and gay community, and they are still some of our strongest allies today. As a panelist said during a C-space discussion on bisexuality, "once you've crossed one boundary, it's not a big deal to go crossing a bunch of others." The nonmonogamy/polyfidelity movement has also been a place for strong support of bisexuality, allowing us to have the love lives and family lives we choose. We are all queer, and we're all in this together.

Raising questions about gender. Queer people are beginning to discuss the social and sexual appeal and ramifications of cross-dressing and genderfuck. Both men and women may cross-dress in order to identify strongly with the attributes of the other gender, out of fetish for the clothing of that gender, or for other reasons. Genderfuck is a conscious performance that undermines assumptions about gender roles — for instance, gender codes may be mixed and matched in a deliberately "confusing" manner. Appreciating the power of gender play in our fantasy and sexual life can intersect with our challenges to gender hierarchies in more traditional arenas, as well.

Expanding the definition of "sex." There is a continuum of sexual desire and pleasure; what "sex" is need not be defined in reference to penis-in-vagina penetration. Even vanilla heterosexual encounters can benefit from this expansion, by recognizing that cuddling, tickling, wrestling, heavy petting with clothes on, and other activities traditionally seen as "foreplay" can be appreciated in their full potential as delightful sexual activities. Just as one person's "normal" can be another person's "bizarre," we see that what one person calls "sex," another may see as not sexual at all. We must respect our own definitions, rather than what we think sex is "supposed" to be.

Learning about communication in sexual encounters and relationships. The S/M community uses scene negotiation, "safe, sane and consensual" rules, and safewords in order to protect players from getting hurt when participating in rough activities. Every sexual encounter has a power exchange involved. People who don't do kinky sex can get hurt in hidden ways when their

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MEETING NOTES

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aged, and people's personal boundaries are protected by a code of ethics and etiquette that all activity must be consensual. People can have sex in private rooms, in large public "orgy rooms," boogie erotically on the dance floor, or just watch various forms of entertainment. Another option open to swingers is to place personal ads in Fantasies magazine. Women can place ads for free. This can be a useful option for kinky people to meet others, because it is prohibited to mention any kind of kinky acts in ads in the Weekly or other mainstream papers.

Bettykay is a member of the National Leather Association, an S/M networking and advocacy group. She also attends meetings of the Seattle group C-space, a social, non-sexual S/M forum for all orientations and degrees of kinkiness to talk about ideas and practices and to share a common bond. In addition, Kinky Couples and other "dungeon parties" are held in private spaces, where safe sex is enforced and a "dungeon master" keeps an eye on the scenes to make sure nothing dangerous or unwelcome is being practiced.

The group continued to discuss S/M, bondage, dominance/submission, and related forms of eroticism. Especially of interest was the question of consensuality. "Safe, Sane, and Consensual" is a major rule in the S/M community, a way that its members protect themselves and each other from violent and unwanted acts. Anyone who violates the rule is made public, so that no one will play (have sex) with that dangerous person anymore. "Scenes" (an occurrence of having sex) are negotiated beforehand by the participants, who explain to each other what their desires and limitations are. These scenes can be based on power exchange, pain, or both, among other things. The definition is quite broad. Usually, a "safeword" is established, an unusual word that either the "top" or the "bottom" can call out if the scene is getting too heavy for them (a popular safeword is "safeword!"). In order for this to take place, participants must start out as equals, respecting each other and sharing power. After the scene starts, the power balance tips one way or the other, but the bottom always has the ultimate power to say no to anything. In addition, there is usually a very strong mental rush on the part of the top, that s/he is doing these acts for the pleasure of the bottom.

Overall, it was a lively, provocative, and sympathetic discussion. In less than two hours, we shared a lot of information on a topic that is bound to be the subject of much further discussion, at the Honey Bear and beyond.▼

Reviews

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sip of Noomin's Didi Glitz and her friends, the razor-blade-wielding-bimbos-on-speed slash inkings of Krystine Kryttre, and the incomparable mix of ultra-physical grotesquerie, tenderness, and innocent humor that is the work of my latest favorite, Julie Doucet. What this book needs the most is a sequel for the *other* bad girls.

Leatherfolk is a picture of the culture of kinky sex, by insiders, male and female, gay, bi, and het. The strongest points of the book are also the points where I (a young bisexual woman) knew the least: the early history of S/M people as a gay "tribe," all-male, secretive, mutually supporting, imbued with powerful ideologies of brotherhood and masculinity. Women broke into this forbidding culture when Cynthia Slater, a bisexual woman who was close with bi men in the fistfucking subculture in S.F., started going to the Catacombs, bringing lesbian kink pioneer Pat Califia with her. Califia started doing it with leathermen and the rest is history. The co-sexualization of the movement, including its ideological interaction with the women-centered lesbian S/M movement made possible by the taboo-crashing of Califia and others (epitomized by Samois' book Coming to Power) created tensions in the tribe that show up in this book. Older men write that a lot of the edge and seriousness of S/M was lost when the community opened up. Other folks are proud to proclaim diversity, inclusiveness, and politicization in place of the old-style "fraternity" atmosphere, replacing secrecy with consciousness-raising and the slogan "safe, sane, and consensual."

The contemporary attitude of the S/M community has powerful feminist and anti-biphobic potential for all queers in its ability to challenge myths of gender and sexuality that prevail to some degree even in the vanilla (non-S/M) gay community. If dykes and fags can make common cause based on kinkiness rather than sex/gender distinctions, if men can bottom for women, if tops can bottom and bottoms can top, we might start to refuse to buy into all kinds of bullshit the dominant society gives us. Not only barriers within the sex/gender system, but the division between sex and spirit itself, are challenged by S/Mers. If one's own body can be a means of transcendence, then sex is not blasphemous, but holy.

Many of the essays in this book made me want to see essays that perhaps haven't been written yet. Articles by men in the Radical Faerie movement, an interview with bod-mod shaman Fakir Musaphar, and a truly lame piece on "finding the dominant Goddess within" by a pagan woman who is probably a better dominatrix than writer, created the space for an absent article on the meaning of radical sex for feminist spirituality, and vice versa, by a female witch who is involved in both cultures (a frequent overlap) and who has done some thinking of her own rather than just getting stuff out of books. Leatherfolk needs more articles by women on the power of not only being sexual, but doing so in such a forbidden and boundary-challenging way; in fact, I wanted more articles by women in general. Are we expected to assume that Coming to Power is a companion piece to this book, and get our feminism there instead? Bisexuality is mentioned more here than in most gay books, since S/Mers are pretty cool about it. But the analysis of how diversification and gender-integration changed the exclusive and masculinist nature of the culture is underdone.

The book seems to be confused about who its audience is. Some of the pieces seem to be explaining (and justifying) S/M to the curious or to its detractors — which is probably necessary to some degree since the culture is so misunderstood and attacked. But others seem to be "inside chat." If perhaps it was intended for near-novices who are positively inclined towards the "scene," like myself, then the editor and the authors owe us more than I got. For instance, any audience could have benefited from an article discussing the pros and cons of negotiated, consensual, power exchange with the ever-present right to say no ("safewording") for the many men and women who are survivors of sexual abuse. The book could have become a manifesto more than just a document if it had faced its cultural and political conflicts head-on and grappled with positive ways to deal with them. Finally, it talks too much about having a good time without showing enough why that kind of time is good in the first place.

These drawbacks of the book stand out in contrast to one exceptional piece, Dorothy Allison's "Her body, mine, and his." In five short pages, Allison deals with the permanent change in queer sexuality wrought by AIDS and the explosion of kinky sex among women (as my friend Henry said about the lifestyle difference between himself and his lesbian roommate, "once the men were going to dungeon parties and the women to potlucks — now it's the other way around"), sexual/political dialogues between gay men and lesbians, anger at queerphobia, and sex, sex, sex. It is one of the few pieces in the book that will get anyone hot — hot and thoughtful at the same time — and will show why all of this goes on in the first place. A subject of such deep spirituality and eroticism perhaps cannot be well treated in a journalistic style, which is why Allison's being a poet gives her a strong advantage. There is life here, and I know that all the authors in this book have *lived* it. S/Mers can be some of the most aware people around when it comes to sexuality. Which makes it all the more dissatisfying that this book did not live up to its promise in getting across some of the really vital feelings, issues and ideas that one can't help but confront when one is riding the intersection of so many different incarnations of "the edge."

The postmodern Medusa gracing the cover of Angry Women, the latest issue of Re/Search (the scary S.F.-based coffee-table 'zine that brought us the tattooing/body piercing rave of Modern Primitives a couple years back) welcomes you into a world from which you cannot return unchanged. What first attracts the devotee of subversive culture to this book is the sheer power of the names listed beside Medusa's face — Kathy

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ANTHOLOGIES

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Acker, Susie Bright, Karen Finley, Diamanda Galas, bell hooks, Holly Hughes, Lydia Lunch, Sapphire, and Annie Sprinkle, among others. The words inside, and the gorgeous graphic presentation surrounding them, fulfill the promise of the cover.

These women have combined their work with their life, and are working on what is of vital importance to them, not to mention to the planet. So many of them talk about transforming anger into social and personal change through their art. They present us with a forward- and inward-looking Realpolitik that is engaged, spiritual, visceral and deeply angry at the evil in the world. The forms of evil that they are fighting are inextricably intertwined, and the fight is a deeply personal one. They do not believe in the separation of intellect from emotion, of the body from the soul. The old ways of "revolution" have devolved into no more than complaining, it seems, and these women want to bring about a new way of change, one that involves the whole person, who lives her revolution whatever way she sees fit, with eyes wide open to the pain and rampaging with anger — and hope.

The women in this book are heterosexual, bisexual, lesbian, or just whatever they are. Few of them are "straight" — mainstream male-dominated compulsory heterosexuality is not for them. As Kathy Acker says, even though she sleeps with men, a lesbian woman said to her, "you're just queer," because she becomes *Other* by being involved with S/M, bodybuilding, body modification, and writing violent, sexually explicit, postmodern books. Susie Bright speaks of her frustration with identity politics, how it seems to her that labeling doesn't mean anything anymore, when what we need is to understand and accept the vast diversity of what goes on under the rubric of simply being "sexual." She says, "Do not tell me what you *are*, tell me what you *do*." These women do not draw arbitrary lines between groups — they are not angry at "all men," and they certainly don't think of "all women" as automatic allies. Politics and life cannot be separated in that way. In keeping with this radical ethic of not buying anyone else's truth but your own, many of the women express a powerful spiritual energy that grows from within and is self-determined. The self-love and love for other beings that their spirituality fosters gives them power in the times of anger.

Again, this book's problems lie not so much in what it included, but by what was not present. I suspect that Re/Search was aiming towards its already established audience, but it could have expanded that base without unduly threatening it. It leans too heavily towards "conceptual artists" whose involvement with the outside world and their communities is limited. There are surely many angry women of color, so the presence of only two, both African-American, among fifteen interviewees, is disappointing. Some of the missing possible interviews include Chicana lesbian poet Cherrie Moraga, witch/philosopher Starhawk, poet/bodybuilder Kitty Tsui, S/M theorist-in-the-trenches Pat Califia, among others. What about Donna Haraway, author of the hippest piece of feminist theory in the last ten years, "A Manifesto for Cyborgs," who is mentioned or alluded to by three of the interviewees?

Still, Angry Women is wonderful, indispensable. It grasps together threads of ideas and visions from many quarters, strengthening them as a group vision in the process, and makes you *think*. It is bloody and kinky and brilliant and fun. It would shock your mother. Read it.▼

MORE NEWS...

Women Take Back the Night Saturday May 9. March Against Violence Against Women. Volunteers are needed to help organize. For information call Seattle Rape Relief at 325-5531.

The Gay and Lesbian Parents Coalition International 13th Annual Conference will be held in Indianapolis, IN July 3-5, 1992. For information contact GLPCI, PO Box 50360, Washington, DC 20091 (202) 583-8029

KINKY SEX

(Continued from page 9)

expectations and power are different from those of their partner. We can all take the lead from the ethics of the S/M community and learn how to lay our cards on the table when having sex with a new person and/or beginning a new relationship. This is especially important in a day and age where *everybody* needs to learn how to discuss STD prevention and safer sex before it gets too late.

Having fun. The more we talk about this stuff, the more "okay" it can seem to us. We can recognize that you don't have to be a full-fledged leather-and-handcuff-sporting member of the out S/M community to enjoy power exchange, that kinky comes in light, medium, and heavy varieties. Being totally vanilla is okay, just as is being totally kinky, or anywhere in between. When we see that we are acceptable no matter what we desire sexually, we can appreciate ourselves and others. Whatever your "thing" is, be proud of it, and have lots of fun!▼

Black women's journals for anthology needed. Send by July 1, 1992 with SASE to Patricia Bell-Scott, Dept. Child and Family Development, Dawson Hall, University of Georgia, Athens, GA 30602.

If you are a feminist Arab-American, Arab-Canadian or of Arab/Middle-Eastern origin and now living in the U.S. or Canada, consider writing on any topic for an anthology designed to help create visibility of Arab Feminists. Possible topics include: history, identity, home, activism, creativity, racism, sexism, classism, homophobia. J. Kadi, PO Box 7556, Minneapolis, MN 55407

The Tenth National UK Bisexual Conference will be held in Norwich from Friday July 24th til Sunday July 26th, 1992. Fees are on a sliding scale from 10 to 15 pounds (they will accept the equivalent in US dollars). Checks can be made to Conference Registration, BiFrost, PO Box 117, Norwich, NR1 2SU. Please enclose an SASE.

Calendar

Please note that topics can be tentative. Call the bi-phone at 783-7987 to check.
For men's events, call the Seattle Bisexual Men's Union at 720-4506.

APRIL 5 SBWN/SBMU joint planning meeting and potluck 4:30pm at Lizabeth's

APRIL 6 SBWN Newcomer's meeting 7:15pm

APRIL 11 Queer Pagan Coffeehouse, 7pm Crossroads Learning Center

APRIL 12 SBWN Elections and check-in 6:00pm

APRIL 12 SBMU meeting: Bisexuals and our involvement in community issues 7:oopm, Portable B107, Seattle Central Community College

APRIL 20 SBWN Newcomer's meeting 7:15 pm

APRIL 25 Queer Pagan Kaffeeklatch, 7pm Crossroads Learning Center

APRIL 26 SBWN and SBMU joint discussion of sexism. SBWN meets 6:00pm Portable B106 SCCC (take Bus #7), SBMU meets 6:00pm Portable B107, each for separate discussions, then coming together at 7:oopm.

Barbie and Ken celebrate bi visibility by cross-dressing on Valentine's day

MAY 4 SBWN Newcomer's group meeting, 7:15 pm

MAY 10 SBWN topic meeting: Creating Safe Space 6:00pm

MAY 10 SBMU meeting: Personal Empowerment 7:00pm Portable B107 SCCC

MAY 13 SBWN Coordinating Committee meeting, 7pm at Joan's

MAY 18 SBWN Newcomer's group meeting 7:15 pm

MAY 24 SBWN check-in meeting, 6pm

JUNE 1 SBWN Newcomer's group meeting 7:15pm

JUNE 7 SBWN meeting: followup discussion of the TS issue

JUNE 15 SBWN Newcomer's group meeting, 7:15 pm

JUNE 21 SBWN meeting: Creative expression night in preparation for Pride

JUNE 26-28 Northwest Bi Fest

JUNE 28 Seattle Pride March

JUNE 29 SBWN Newcomer's group meeting 7:15pm

JULY 24-26 BiNet USA Conference, Minneapolis

SEPTEMBER 19-20 BiNet Dallas Regional Conference

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compiled by Peggy Walsh

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THE PASSION OF DECENCY: THOUGHTS ON FEMINISM AND BISEXUALITY /Melissa Benn

OUT OF THE CLOSETS AND ONTO I-5 /Beth Reba Weise (Portland's Bi Community Forum Conference

SARAH, SWEET AND SAVORY /Lise Kreps (a story)

ONE OF OUR SISTERS: ANNE FRANK /Ariel

FLASH /Ellen Barnett (Joan & Ellen's radio interview)

CARTOONS /C Smelser & B Weise, Diane N.

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#1 Feb-Mar

TOWARDS A SEXUAL MINORITY COMMUNITY /Joan Hill & Beth Weise (Lesbian/Bi-woman forum)

ARE YOU SUFFERING FROM THE BLA'S? THE BISEXUAL LABEL AVOIDANCE SYNDROME /Lucy Friedland

GCSS UPDATE: WORKSHOP ON RACISM / Joan Hill

THE MONTREAL MASSACRE /Jan North

WHAT *IS* POLYFIDELITY ANYWAY? /Misha Williams (support group forming)

PHILOSOPHY IN THE FAST LANE /Robin Gwen (promiscuity, acceptable choice)

TAKING IT SLOW /Lav Dak (a story)

TWO ONE NIGHT STANDS: AS TOLD TO AN IMAGINARY LOVER /Gwen (a story)

INTENT /B Tirrill (a story)

CARTOONS /C Smelser & B Weise, Clare Thompson

POETRY /Robin Gwen, Fran, Misha Williams

#2 Apr-May

FINALLY! BI BOOKS BY BISEXUALS! /Beth Reba Weise

SOME THOUGHTS ON BISEXUALITY /Jane Litwoman

FEMINISM AND THE 1990 CONFERENCE / Naomi Tucker & Paul Smith

GCSS FOR BISEXUALS TOO! /Joan Hill (annual meeting)

LOOK FOR US IN THE PHONE BOOK! (new gay/lesbian yellow pages list)

ATHENA II /Lise Kreps (a story)

HIDDEN BISEXUALS /Beth Reba Weise (book review)

BI GROUPS IN THE GOLDEN STATE /Beth Reba Weise

SBWN AT UW CONFERENCE /Joan Hill

SLUMBER PARTY AT THE BI PLEX

POETRY /Misha Williams

CARTOON /C Smelser & B Weise

#3 Jun-Jul

SECOND ANNUAL NETWORKING OPEN HOUSE /Beth Weise

THE MYTH OF HETEROSEXUAL PRIVILEGE /Lenore Norrgard

A WOMAN WITHOUT A COUNTRY /Laura Petracek

SEXUALLY SPEAKING, I'M HOME /Jessica Stuart

GCSS UPDATE /Joan Hill

CAN'T GO GREYHOUND? WACC ACROSS AMERICA! /Mary Bell A. & Leslie F.

LIBRARY OF CONGRESS TO ARCHIVE *NORTH BI NORTHWEST*

OFFICIAL SBWN SLUMBER PARTY: SMASHINGLY SUCCESSFUL SNOOZING! /Joan Hill

A GAY LUNCH WITH CITY COUNCILPERSON JANE NOLAND /Beth Reba Weise

NORTHWEST BI GROUPS /Beth Reba Weise

POETRY /Mary Latham

#4 Aug-Sep

FIRST NATIONAL BISEXUAL CONFERENCE IN SAN FRANCISCO: SPEECH TO BICON 1990 /Clare Thompson

THE REALITY OF HETEROSEXUAL PRIVILEGE /Lenore Norrgard

SLIGHTLY LAVENDER: A NUMBER TWO ON THE KINSEY SCALE /Jessica Stewart

AH, SUMMER IN SEATTLE: THREE EVENTS /Lucy, Bettykay

GCSS IS GROWING AND PLANNING FOR THE FUTURE /Joan Hill

'A PROCESS DELICATE AND TERRIFYING:' OPENING SPEECH TO BICON /Beth Reba Weise

BISEXUAL MOVEMENT COMES OUT STRONG /Sarah Murray

VOICES FROM THE CONFERENCE /Ellen Barnett, Bettykay, Sue C-J, Ann Goglia (Boston), Sarah Helfgott, Joan Hill, NJ, Jan North, Peggy, Ariel Rathbun, Alison Thomas (London)

MAILING LIST CONFIDENTIALITY / Bettykay

NORTH AMERICAN MULTICULTURAL BISEXUAL NETWORK REPORT /Gwen Riles

TRANSSEXUALS IN SBWN? THE DEBATE BEGINS /Jessica Stewart

#5 Oct-Nov

BISEXUAL SPECIAL COLLECTION BEGUN AT LESBIAN ARCHIVES /Beth Reba Weise

ANOTHER COMING OUT MANIFESTO DISGUISED AS A LETTER TO MY MOTHER /Rachel Kaplan

LOCATING THE BI MOVEMENT WITHIN THE CIVIL RIGHTS STRUGGLE /Paul Smith

THE THREE LEAVES OF THE SASSAFRAS / Sara Liebe (a story)

BI'S AT PFLAG /Joan Hill

GAY/LESBIAN YOUTH ASSOCIATION TALK /Ellen Barnett

WILPF PRESENTS (topic night review)

POETRY /Phyllis James, Robin Gwen

#6 Dec-Jan

THE ISSUE IS MEN: THREE ESSAYS ON BEING WITH MEN

NOTES ON BISEXUAL FEMINISTS AND MEN /Kathleen Bennett

POLITICALLY AND SOCIALLY BI/Bettykay

HOW TO BE A BISEXUAL WOMAN IN LOVE WITH A MAN: (OR THREE REASONS NOT TO LIVE WITH YOUR BOYFRIEND)/Ann Schneider

WHOSE CULTURE IS IT ANYWAY? ON RECLAIMING FAMOUS BISEXUALS /Amanda Udis-Kessler

PARTHENOGENESIS: REPRODUCTION WITHOUT SPERM /Dr. Jan

BI, PROUD AND QUEER AS ALL HELL /Beth Reba Weise (Queer Nation)

JEWISHNESS AND ANTI-SEMITISM AT THE 1990 CONFERENCE ON BISEXUALITY /Jim Frazin

RACISM WORKSHOP /Lucy Gibson (topic night review)

GCSS UPDATE /Joan Hill

CONSENSUS DECISION MAKING /N.J.

CARTOON /Roberta

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FOURTH ANNUAL LESBIAN, BISEXUAL & GAY STUDIES CONFERENCE: A CALL FOR PAPERS AND A CALL FOR ACTION /Robyn Ochs & Pam Ellis

CULTURE AND COMMUNITY: THOUGHTS ON LESBIAN-BISEXUAL RELATIONS /Amanda Udis-Kessler

AN ALLEGORY FOR THE BISEXUAL COMMUNITY /Robin Gwen (book review)

THE TRANSSEXUAL ISSUE:

DISCUSSION MEETING HELD /Jessica Stuart

BI-OUT SPEAKS AT INGERSOLL GENDER CENTER /Ellen Barnett

ARE WE STILL A WOMEN'S GROUP? / Lenore Norrgard

REFLECTIONS BI A BI AT THE NGLTF CONFERENCE /Robyn Ochs

GCSS UPDATE /Joan Hill (annual meeting)

BISEXUALS AND WITCHES /Kathleen Bennett (Lena)

CARTOONS /Roberta, C Smelser & B Weise

#2 Apr-May

THE NEW QUEER EROTICS OF BUTCH AND FEMME /Kathleen Bennett

SOME THOUGHTS ON THE BUTCH-FEMME AESTHETIC /Liz Nania

ON RACISM AND ON ANTI-SEXISM /Emily Susan Manning

FINAL DECISION ON TRANSSEXUALS IN SBWN /Beth Reba Weise

INVISIBLE IDENTITIES, OR ANOTHER JEWISH BISEXUAL WOMAN FOR PEACE /Genie Bud

IN DEFENSE OF ANDROGYNY /Beth Reba Weise

COMING OUT AS A LESBIAN AND/OR BISEXUAL IN RECOVERY /Laura Petracek, MSW

CARTOON /Roberta Gregory

#3 Jun-Jul

SEATTLE BISEXUAL MEN'S UNION FLOURISHING AND ACTIVE /ben e factory

A QUESTION OF LABELING /Susanna Tmka

AN OLD BOTTLE FOR OLD WINE: SELECTING THE RIGHT LABEL /M. S. Montgomery

THE BI BI BLUES /Kathleen Hepburn (a song)

POETRY /M. S. Montgomery, ben e factory

#4 Aug-Sep

BI NET: BISEXUAL NETWORK OUT AND LOUD!

ENCOUNTERS WITH LESBIANS:

AN ENCOUNTER WITH JILL JOHNSON / Barbara Gibson

WHAT THEY'RE SAYING ABOUT US AT 28 BARBARA LANE /Lucy Gibson

GIRLS TAKE OVER THE WORLD /Kathleen Bennett (music review)

ABOUT THE BISEXUAL MOVEMENT (BiNet notes on history, publications)

CARTOON /Roberta Gregory

#5 Oct-Nov

THE SWEET BI AND BI: MALE-FEMALE COUPLES IN THE BISEXUAL WORLD /Kathleen Bennett

COMING OUT AS BI IN THE LESBIAN COMMUNITY: MY EXPERIENCE /Tamara Bower

BI WRITERS GETTING ORGANIZED /ben e factory

BI MEN BECOMING ORGANIZED /Dale Nelson

CARTOON /Roberta Gregory

#6 Dec-Jan

INTIMACY, LOVE, ATTRACTION AND LUST /Anna Hebner (topic night review)

FEMINIST IS NOT A DIRTY WORD /Dawn Palmer

REPRINTS FROM PAST ISSUES:

WHICH CAME FIRST, BISEXUAL OR FEMINIST /Ellen Barnett (4/88)

TAKING IT SLOW /Lav Dak (2/90)

TALKING ABOUT CHILD SEXUAL ABUSE /Ellen Barnett (2/89)

POLITICS OF MARRIAGE.../Beth Reba Weise (2/89)

RAISING MONEY TO FIGHT AIDS /Beth Reba Weise (12/88)

OUR SECRET GARDENS EXPLORED /Joan Hill (2/89)

WHAT IS 'BISEXUAL?' AM I? ARE YOU? / Lenore Norrgard (2/88)

CARTOON /Roberta Gregory